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THE

MISSIONARY LINK

FOR THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 6. *SEPTEMBER, 1875.* No. 10.

We announce with pleasure the receipt of letters from our missionaries who have arrived at their destined field of labor, Peking, China; also the departure of another to join the work in Greece. We beg our dear readers never to forget how much they can help by believing prayer those who are in the midst of the work, and also, to remember the injunction of the apostle, to manifest their faith by their works.

A mournful interest clusters around the letter of one of our missionaries from India, contained in these pages, as the hand that wrote it is now still in death. It is with deeply saddened hearts that we record the death of Miss Seelye, M.D., our medical missionary in Calcutta. God, by His word and providence, says to us all, "Do with thy might what thy hands find to do."

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA—Calcutta.

Extracts of Letters from Miss Brittan.

VISITS WITH MOHENEE.

The first house I visited with Mohenee is a perfect labyrinth.

Here there are from thirty to forty women, all very bigoted; but only one, a little girl about eight years of age, is learning. The women would prevent it if they could; but it seems her father wishes her to marry a particular young Baboo who is wealthy, and his father says that he shall not marry an ignorant girl; so she has to learn for the sake of being married. Even in India there is a march of improvement. This child is a bright, sharp little girl, and has nearly learned the Catechism by oral instruction.

In the next house, the woman is very stupid, or at least pretends to be. She learns all her other lessons very well, but on the subject of religion she does not know anything. To-morrow she will tell you that she never heard what you are telling her to-day. I think it is because she wishes to tire her teacher out in speaking to her on the subject of religion. Poor M—— has a sore trial of patience in her. With her, indeed, it is "Line upon line."

In the next house we visited was a dear little girl, very pretty and very bright, who could not be over seven years old; but is already married. She had five or six different books from which she was learning, and could write and cypher nicely. On examining her I found she could answer me well in Bible history. Another pupil was a very fair, sweet-looking young girl, who appeared to be about twelve years of age. In a few minutes a little one, apparently between three and four, came running in, and, to my astonishment, called her "Ma." This girl was also exceedingly bright and intelligent in her studies, and, as I looked at her, admiring her exceeding beauty, I could but be reminded of the poet's words,

> "Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

I could but pray that this beautiful flower might bloom in the Paradise above.

The next house was poor and small, though the people are of high caste. The mother learns in this house, and her only child, a bright little girl of six years, goes to Miss Hatchel's school. The

mother learns well, and seems thoroughly to understand the way of salvation through Jesus Christ—that is, intellectually. The saddest part of our work is seeing so many who seem to comprehend the Truth, and yet do not take Jesus as their Saviour and Redeemer. Why is it? Oh, for the outpouring of God's Spirit to carry home the Word with power to their hearts. We can only plant and water the seed; God must give the increase. In this house I saw something which very much pleased me. The room was very small, and so nearly filled by a bedstead and an old, rickety desk, that we could only just get in at the door. But I saw, that under the desk, the little girl had made a baby-house, with four tiny rag babies and some miniature vessels, such as the cooks use here. In fact, it seemed more like the play of our own children than any thing I have seen since I have been here. I never but once before have seen any attempt like it.

PERILS OF THE COUNTRY.

Mohenee's face bears the mark of an accident which happened to her when she was three months old. She was sleeping in a hut with her mother, when a jackal came in and seized the babe, and was carrying her off. Her cries awoke the mother, who pursued the beast. It dropped the child, but not before it had almost bitten off the baby's nose. The wound afterward healed; but it has left a dreadful scar. Though not a widow, yet deserted by her husband, she has sought the protection of our widow's home.

A PLEASANT TEACHER.

I must tell you something of H——, one of the most pleasant of our teachers. She is quite fair, and very pretty; has a bright, pleasant smile, and always looks very clean and neat; she is a great favorite with her pupils, and attracts them by her fancy-work. I believe she is really a Christian woman, who tries to do her duty.

INCREASING FREEDOM FOR WOMEN.

H—— has a scholar who looks to be about thirty years of age. She is a very large, stout woman; and although so young, has been a grandmother for a number of years. She has been learn-

ing for a few months only and can read but very little; she has learned, however, several pages of the little catechism; H—— teaching her orally, as we do little children, and what she knows she seems to understand. Instead of taking us into her own miserable room, she came out to us into the Babu's room, which was quite large, very nicely furnished, and with the window facing towards the street, with venetian blinds, so that, if she liked, she could look out on the street and see what was passing, and be herself unseen. I asked H—— how it was that she could do this. She said that her old mother-in-law was dead, and she was now the head woman of the house, and could do as she pleased. Twelve years ago I suppose it would have been impossible for such a thing to happen in a Hindoo gentleman's house. The liberation of the Hindoo women from their terrible imprisonment and slavery must and will be gradual, but sure.

A DOCTOR'S FAMILY.

We went to the house of a doctor who belongs to the Bramo Somaj. The Bo is a very bright, intelligent little thing; reads, writes, cyphers, and works well; but she looked very sick to-day, as her only child, a little girl five years of age, has been very ill with fever, and she has been constantly watching her. They brought in also to see me a little girl who was married into the house only a few days before; she is now the wife of the doctor's younger brother. Her mother-in-law brought her in, dressed in her wedding paraphernalia, a red silk saree, loaded down with jewels and embroidered with gold. The child was apparently about nine years of age, with large, magnificent, gazelle eyes; but ah, so sad-looking! You could only think of a victim decked out for the sacrifice. When she came in, her face was completely covered with her saree; but her mother-in-law drew it down, and told her to look at us. She turned her face towards us, but with her eyes shut up tight; then her mother-in-law told her to open her eyes and look at us. She did so, but with such a sad, mournful expression that it made us feel sorry for the poor little thing. The mother-in-law covered up her face again, and sent her back to the dreary little place from which she had just emerged.

THE INTELLECT, BUT NOT THE HEART.

A Bo whom I visited is one of seven daughters whose mother had no son. Consequently now this girl is married, her husband is adopted as the son of the house, and she remains at home with her own mother. She is beautiful, with a bright, intelligent face. She reads well in Bengali, and is learning English. She is reading Barth's Bible Stories, and seems to comprehend thoroughly the way of salvation. But it is just here that so many of them stop. Their intellect seems to receive the Gospel, but the heart remains untouched. But can we wonder at it, when so many in our Christian land at home are in the same condition? Oh, pray for the outpouring of God's Spirit, that the seed sown may be watered with the dews of His grace.

DRUNKENNESS.

In another house there was only one pupil, who was learning grammar, geography, and history in Bengali, with English. She reads daily in the New Testament, and her lady teacher tells me that she believes she is a Christian. She answered well and feelingly every question I put to her about the way of salvation. She has a very sad face, and well she may have. Her husband is a most intelligent man, but a terrible drunkard. This horrible vice is what the English are teaching these people more than anything else. Oh, what will Christian nations have to answer for in spreading this crime, and thus hindering the triumphs of the Gospel!

HAPPY CHANGES.

We met also a very bright woman whose husband is a Brahmo, and is very anxious she should make progress in her studies. Her Bible lesson was Abraham's faith, and she seemed to understand her lesson well. Her room was very clean and neat; a matting was on the floor; there was a clean bed with pillows and mosquito net, and nice cushions on the floor to sit upon; two or three shelves with a number of china ornaments, and a nice bureau. Oh, how it does my heart good to see these changes! Ten years ago, I do not suppose that in all Bengal a native woman had such a room. This changing the customs of ages is

slow work, but it is being done. The Spirit of the Lord is blowing upon the dry bones.

CLEANLINESS IS NEXT TO GODLINESS.

Louisa is one of the young widows we have now in our Home. She is about twenty years old, of a bright and cheerful disposition. Yesterday I went with her as she went to teach. I find it is really a very good thing to go with each teacher, for then I learn her method of instruction, and am able often to give many hints and suggestions. For the next two months we shall go to our work early in the morning, starting out about half-past six, and returning at eleven. Even then the heat is almost intolerable. I dislike going thus early, for the houses are dirtier even than they are later in the day. When we reached the Bo's room, however, we found that pretty clean, and the bright smile and kindly welcome which she gave Louisa showed she was a favorite with her. It is delightful to see now, in the rooms of the women where we have been teaching for some time, marked signs of improvement, instead of the dreary, prison-like cells that we found when we first entered upon the work. Gradually some few signs of civilization begin to appear in their dreary homes, and some little pictures, worked in worsted, are beginning to replace the hideous figures of the gods. The woman who is learning here studies quite a good deal, and she also writes very prettily. She reads "Peep of Day," and a nice little book called "Rudiments of Knowledge." Generally there is a sister-in-law of this woman's who learns with her, but they have had a grievous quarrel. We went afterwards into the other Bo's room and found her very far advanced in her studies. I talked to them both on the duty of love and forgiveness.

Extracts of letters from MISS LATHROP.

CHEERING FRUITS.

The past year has been one of steady growth in body and mind to many in our Orphanage. C—— is growing to be almost a woman. Already she has been asked in marriage by a man who is ambitious to possess a very young wife. We have no intention,

however, of letting her go out from the school for another three years; she is now about thirteen years of age, a very bright, pretty-looking girl. In her classes she always holds a high place, and we have no fault to find with her conduct. I believe her to be what she professes—a Christian child. For the past two months she has been going regularly with one of the ladies to the zenanas, a work for which she seems fitted, and for which she has a real fondness. It does not interfere with her own studies, as she goes out in the afternoon when the others are sewing. C—— sews nicely both by hand and by machine, and can do some kinds of fancy-work. This last is almost indispensable in one who is to be a zenana teacher, the women being all so anxious to embroider slippers, caps, and to make bead pictures. Their fondness for beads quite equals that of the North American Indian, though they never wear them on their clothes.

AN UNANSWERABLE ARGUMENT.

The number in our Orphanage is continually changing, fresh ones being brought in and the older ones going out. Two of the older girls are to be married in a few weeks, to go away from Calcutta, but we trust not away from usefulness. There is abundance of work all over India for Christian women of every nationality; and none, I believe, can do the good that thoroughly devoted Christians of the same race can accomplish. They can enter more closely into the manner of thought of those they work among, and sympathize with them more than those can possibly do who have been differently reared. Then, to them the heathen cannot say what they do to us sometimes, that Christianity is better for us, that God has favored us above them, etc. But when they see the enlightening and elevating influence it has upon their own kind, they have an unanswerable argument in its favor.

A HAPPY FLOCK.

Our children do something toward their own support by sewing on garments for the police; this and the making of their own clothes gives them a few hours' sewing every day, not enough to interfere with their school, or the hours they need for

recreation. Until four o'clock, on five days in the week, the children are quite busy with school duties and work; but after that hour their time is their own, and it is very pleasant to see the groups of happy little ones scattered over the play-ground. Although we have over ninety children here, I am glad to be able to say there is very little quarreling among them. They all seem to feel that their home is the pleasantest spot in the world, and nearly every one is ready to do her part toward making the others happy. We notice this especially when new children are brought in. Though they may be very dirty and forbidding-looking, all are ready to care for them, and soon their appearance is wonderfully changed.

They talk very much about their kind friends in America, and a letter to any one of them is warmly welcomed and appreciated.

[Communicated by the Philadelphia Branch.]

A FIELD FOR WORK.

Yesterday I was out looking for a room in which to begin a new school. It was evident that there were many little girls in the neighborhood, and they expressed a desire to go to school, but it was difficult to select a place for them to meet. At one house where we made inquiry there were no less than twenty girls of an age to attend school. This is a larger number than I have before known, dwelling under the same roof; we did not inquire whether there was a proportionably large number of boys. Where there is harmony this is all very well, but too often there is no union whatever. Endless quarrels are going on, and property left by a father to his sons seems almost certain to be dissipated in law-suits.

"THY WORD HAVE I HID IN MY HEART."

A little girl has lately come under my care who has been taught by one of the other ladies of the mission. The lady told me there was some opposition to religious teaching on the part of the father, and that no religious books were allowed to be left in the house. The first day I visited the child, the mother inquired whether I should teach her about Christ. I said I would, but I thought to myself that the child, who seemed dull, would make

slow progress in learning unless she could have some book to read day by day. She answered very few questions that I asked, but I had no doubt that it was pure ignorance. Last week when I went to see her, the mother at first came into the room, and then went out, leaving the child alone with me. Before beginning to read, I asked her some questions upon what she had heard the week before, and to my surprise she could tell me not only that, but what I was proposing to read to her. I asked her if she had learned any part of the Catechism. "Oh! yes," she replied, with great animation, "I had all those books once, but did you not know my father tore them all up and threw them into the fire, forbidding me to learn any more?" "but," she added, "I had learned them and I have not forgotten them, for I think they are all true." I could but think that the father in his blinded zeal had done more to impress the truth of the books upon his child's mind than all our teaching. I do not know why he permits us to visit the house, for it can be no secret to the family that we teach Christianity.

AS THE PARENT, SO IS THE CHILD.

The mother of another little pupil of mine assures me often, as she stands by during the lesson and encourages her to remember, by saying: "Hear that, and you will be a better girl; the lady teaches you to obey your parents, and you know you do not do it." Bengali women say they have no control over their children, and we are often appealed to to enforce obedience. I had a talk with this mother, who is inclined to speak very loud, and I fear does not control her temper. She had promised to try not to speak to the child in anger. If she can do this, we shall soon see a difference in the girl, as she is not bad. With me she is gentle as possible; but growing up in this lawless way she has no idea of true obedience.

A MOTHER'S INFLUENCE.

Among the women I visit there is one who has been reading with one and another of the ladies for more than three years. She was a grandmother when she began, and not having learned

at all when young, or been trained to habits of application, she has, as you may imagine, found great difficulty in learning. But by great perseverance, she is now able to read the Bible intelligently. She seems anxious to learn, and never passes over any part of it without doing her best to get the full meaning. She says she knows it is the truth, and she follows it. She has two young daughters-in-law who do not feel the same degree of interest, and would prefer not to listen to the religious part of the lesson; but she does not hesitate to tell them it is the truth and quite proper for them to learn it. A short time ago one of the young women told me her husband had forbidden her to learn anything more about Christianity. Her mother, hearing her, at once said: "That is not so; my son is entirely agreed to his wife's learning whatever you choose to teach her." Thus confronted, one would have thought she would have shown some sense of shame, but she did not appear to mind it, and going for her book, read without further words.

I learned this morning that she is a daughter of one of the wealthiest natives in Calcutta, and I suppose feels entitled to give herself some airs in consequence.

"ALMOST PERSUADED."

In another house two young women are learning, who, from the first, paid the deepest attention to the Bible lesson. I rather wondered at this intelligent interest, until one day the elder one told me her husband was a Christian in everything but name, and that years ago, when a student in a mission college, he left his home for the purpose of being baptized, but was persuaded to return and give it up for a time. I fear the serious impressions are worn away a great deal; still he has talked with his wife and awakened an interest in her. The younger woman, who has made an unhappy marriage (if you can use that expression here), takes in every word that is said, and says she is happier since she learned to pray to Jesus for comfort in her trials. I think the courage to confess Christ is what they all need.

Extracts of Letters from Miss Ward.

A HAPPY HINDOO FAMILY.

I went this morning to a zenana, where a mother and two daughters-in-law were learning. Passing through the large court belonging to the gentleman, I soon found my way into the narrow, dark one belonging to the women, and up two long flights of narrow stone steps to the apartments of my pupils. The family is very large with its divisions and subdivisions, and this mother with her children occupy the highest story of the house. It must seem like a little paradise to them, as it is high up above the filth and dampness, and they keep everything about them in perfect order. The beds and couches are spotless ; the stone floor is covered with a shining cement that looks like marble. The women in every movement show grace and refinement far above the ordinary zenana women. The mind of the mother shows cultivation : she enjoys the Bible and says she believes in it and follows its precepts. The younger women are more doubtful about it. One, especially, is rather bigoted ; she does poojah, (idol worship) regularly, morning and evening, and says she is benefited by it. She acknowledges that our religion is good for us, but not for her. We often talk of Christ the "Lamb" who was slain for us, and I can but feel that the time will come when the younger of the two will take Jesus as her Saviour. This is the happiest Hindoo family I have ever seen. Oh, that they may be able to see the truth of our religion and prepare for a happy eternity.

Extracts of Letters from Miss Seelye, M.D.

[Communicated by the Philadelphia Branch.]

AN EARNEST INQUIRER.

I was much pleased this morning to find that the Baboo who compounds medicines for us in the Dispensary was seeking diligently after the truth. He came to me with a picture of the return of the Prodigal Son, which he wanted explained. He had an idea that the old man in it represented Christ. He listened to the parable and its explanation intently. I wish I could tell you

all his thoughts as he quaintly expressed them. He placed himself at one side of the room, surrounding himself with objects. "Now," he said, "whatever way I turn I find something before me, there is no way of escape; so it is with my mind, whichever way I turn in thought I find something presented to me, and I am told to worship it as God. Sometimes it is this image, sometimes it is that; sometimes it is a soul that I cannot see, and sometimes it is something that I can see; but whichever way my mind turns, there is something before me and I cannot escape." Then I explained to him how, in all nations, at all times there had been a reaching out of the soul after its Creator, and how this feeling of reverence had given rise to different religions and forms of worship. But I said, "If we compare them all and notice their effect upon man as an individual and upon men as a nation, it is not difficult to find the true one."

As I drew a comparison between Christianity, Hindooism, and Mohammedanism, he gave close attention, and as I finished, said, "Truly there can be no doubt that Christianity is the true religion; but then, one may believe it in his heart and love the invisible God without acknowledging it before every one." "'Whoever shall deny me before men, him will I also deny before my Father which is in heaven,'" said I in reply. He looked quite awe-struck, as though the possibility of such a thing had not entered his mind. "We love some people and find it impossible to love others. For those we love we would do anything, but for others we would not exert ourselves in their behalf. Is it so with God?"

THE WAYS OF GOD MYSTERIOUS.

Again he would ask how it was that God allowed His followers here to suffer, and drew an illustration of a man who prayed that he and all his household property might be kept safely through the night, and awoke in the morning to find that thieves had been at work. I told him the story of Job, translating it with as much pathos as possible. "Ah! yes," he said, "I can understand why God sends afflictions upon His people whom He loves. But one thing is this: You say if people love God they must keep His Commandments. Now, if I cut my hand you will see blood flow

from it; if you cut your hand blood will flow from it. The blood is the same, in that we are alike; but in character we are not alike; you have been brought up differently. I may desire to be honest and yet not be able. For instance: you ask me whether I went there, and I say yes, when I was never near the place. Or again, you may ask me if I paid eight-pice for that, and I will say yes, when I only paid four. You see, the people of this country are very different from your people, and I sometimes think, that as your religion is adapted to you, so our religion is best to us."

THE ONE THING NEEDFUL.

Off into various speculations and channels of thought, his mind went until we came back to the point in question by my saying, "Baboo, you feel that you are a sinner—you are sorry for your sins, and feel that of yourself you have no power to overcome them. Now why not come to Christ and seek forgiveness? He alone is able to forgive sins, and He alone is able to give you strength to resist temptation." "Oh, yes," he said, "if I were alone I would do that; but I have a family, and that is another consideration." "Become a Christian yourself and then you may be able to lead your family to Christ." He said, "My wife would do just as I did; of that there is no fear; she has often said if I remain a Hindoo, she will remain a Hindoo; or if I become a Christian, she will become a Christian; or if I become a Mohammedan, she will become one." I thought such fickleness of character was not promising, but I asked in what the difficulty consisted. "You see," he replied, "while I live there will be no trouble; but after my death all my relatives will say, Oh, they are Christians, we cannot have anything to do with them; so who will there be to take care of them?" I need not prolong the conversation; but let us hope that this awakening may result in conversion. It is a good beginning to feel one's need of a Saviour.

Extracts of Letters from MRS. PAGE.

THE ROAD TO RAJPORE.

If you do not mind an hour in the cars, and, after that, a hot, dusty drive in a dilapidated carriage that threatens to collapse every time it encounters a piece of rough ground, I will take you with me to see our schools at Rajpore, fourteen miles from Calcutta. We will not stop to look at the thermometer, for I am afraid it is not just at the freezing-point, and so, perhaps, we shall be discouraged, and begin to fancy the heat greater than it really is. Our Jehu is a little fellow of eleven. He knows that the ponies are lambs ; and we know it, too, unfortunately, for nothing in the world would tempt them to indulge in a gallop. However, we go on pretty well past the small mud-huts, with their roofs of bamboo and straw, the rice-fields, the thick bamboo clumps, with their graceful foliage, the tangled masses of jungle, interspersed here and there with wild-flowers, whose name many a Hindoo maiden bears. The heathen temples are surmounted, many of them, by a decoration in iron, very much resembling Neptune's trident. Then come the poverty-stricken shops, that make you fairly sigh, they look so pitiful, their very appearance, as it were, telling tales of want and hand-to-hand fights with starvation. These mean dwelling-places have often preached a sermon to me, though no one but myself heard the text on the discourse—"Be content with such things as ye have ;" "be careful for nothing ;" "I have learned in whatsoever state I am, therewith to be content." No one can realize what such places are who has not seen them for himself.

THE LEAVEN WORKING.

But we have passed the little village, and now stop at a school. There should be thirty pupils here, but several are ill with fever, which is so prevalent in these marshy regions. Yet the other children are glad to see you. And now the classes stand up to read. Some of them have done well. You must make allowances for these poor little ones, with no one at home to take an interest in them and help them with their lessons. They write a dictation on their slates, and some of them can work an easy sum. They

spell, and repeat the multiplication-table, the catechism, and some Bible verses. A few of them read Barth's Bible Stories, and we question them afterwards. When school has concluded with prayer, and sometimes a hymn or two, the women come and read. There are four of them just now. We have cast bread on the waters here—shall we not find it again, even though the many days seem yet far off? The leaven is working slowly, it is true, but surely, we trust.

A PUNDIT'S SCHOOL.

Following the same road, we go on to the Pundit's school at Gayerpore. Children of all sizes, and, I was just going to say, of all shapes, seem to be swarming in this place, like bees in a hive; and, if I am not much mistaken, you will find a good deal of honey amongst these same little bees. They have very much the same lessons as the children in the school first mentioned, and they are all bright and happy, and cling to their Bengali teacher. He is an old man, and many of them call him "Elder Brother." The name suits him very well. To us, he generally talks English, but it is so very peculiar, that we would rather have him speak Bengali. Sometimes, as we teach here, poor women, laborers' wives, will come and stand around listening, with babies in their arms. They seem to take an interest in all that is going on, and try, when a question is asked, to answer it with the children.

We encourage the spirit of inquiry, and sometimes we have had a pleasant, and, I trust, not an unprofitable season with these women.

A HEATHEN OVATION.

This morning I visited in one of the most bigoted parts of the city. I did not see my pupil. She was very busy, they told me, and had not a spare minute to read.

As I sat in the veranda waiting for her, I glanced at the court-yard below, and saw a crowd assembled there. Right in front were the idols—two ugly plated figures—with flowing robes. Offerings of all descriptions were laid before them—sweetmeats, plantains, flowers, and sandal-wood. A Brahmin sat on either side muttering incantations. All over the pavement were traced litt'. circles—some yellow, others white—the former being saffron and

the latter flour. The house was decorated with scarlet and green flags, and festoons of marigolds were hung here and there. The women, as they flitted about, were in their holiday attire, and so taken up with the poojah, that I could not persuade them to come near me at all. Only one little Bo stood beside me, and to her I spoke of the folly of idolatry, urging her to learn to read, and thus obtain a knowledge of the good, kind, and merciful God who is revealed to us in the Christian's Bible. She answered, "Some day, perhaps, I will learn; and when my little daughter is old enough you can teach her."

A COOLIN BRAHMIN.

I think I will now ask you to accompany me to a Coolin Brahmin's house. The Coolins are considered very holy, the *ne plus ultra* of holiness, if I may so express it. It is an honor to be allied to them, as they may pick and choose a wife from the very cream of Bengali society; and not only that, but they may have as many wives as they please. In most cases, a large dowry accompanies each bride, and the speculating bridegroom speedily amasses a considerable fortune, without doing a hand's turn of work. Well, my Coolin Brahmin has two wives, and both of them are my pupils. It was a long time before these women gave me any satisfaction with their lessons. They were slow, careless, and forgetful. We waded through the first and second books, and it did seem as if I never should succeed in landing them safely through the shoals of double and triple letters. But these difficulties are mastered, and they read creditably now. One of them was very much affected when she came to the words—"Suffer little children to come unto Me, and forbid them not." Did He, the Son of God, think so much of little human children?

This was a new thought to her and gave her a great deal of pleasure; so I enlarged on the text and also on that other passage so comforting to all who feel themselves sinners: "The Son of man came to seek and save that which was lost." Whenever I have an opportunity I speak to the Babu on religion, and one day he cried out, "Madam, I believe in one God, but I cannot believe in Christ. There is where I find much difficulty."

Then followed a long conversation, which ended in his promising to "Search the Scriptures. May he seeking, find." Many of these inquirers are not far from the kingdom of God. Oh, that they may never rest until they have reached that kingdom.

SEND FORTH LABORERS.

It is true that there are many missionaries laboring out here in India, but there is still much land to be possessed, the cross of Christ has yet to be borne across many a rugged path, through many thorns and briars, through marshes and over lofty hills, through dark valleys and along flowing rivers. But He is faithful who hath promised, and the day is coming when the knowledge of the Lord shall cover the earth, as the waters cover the sea.

THE GODDESS OF SMALL-POX.

Miss Marston and I go out to work together on Wednesdays. The region we teach in is very strange and outlandish. I often think of Vanity Fair and poor Faithful while I am there. I have a pupil in the third story of a dark, damp, and most imperfectly ventilated house. I have to grope my way up the stairs if the day be at all cloudy. Once I met a priest carrying a hideous idol, which had no body whatever; there was only a large, red face, and staring black eyes: but this was Sheetola Daybe, the goddess of small-pox, chicken-pox, etc. By just giving one look at that sickening countenance, and paying a few pice, one is sure to be quite free from these diseases. Oh! when will the day dawn in these dark places of the earth! Yet we know the Lord *is* coming, for we have heard His chariot-wheels in the distance.

Extracts of Letters from Miss Marston.

PRECIOUS WORK.

The results of my zenana work I cannot tell. In one case certainly I have great cause to hope the seed sown fell upon good ground. The dear woman seemed to be one of Christ's little ones; child-like, patient, eager to hear the story of the Cross, the old, old story of Jesus' love to sinners. I cannot think of her now without tears, when I remember the tender eagerness with

which she always welcomed me. But my interest in the children here grows with every day's work among them. The responsibility is great, and the care constant, but while my strength and health lasts I am thankful to be thoroughly occupied.

STRANGE CUSTOMS.

Yesterday I received a visit from a young man who wished to marry one of our girls. He brought a letter from the pastor of his church, and though the whole thing seemed shocking to my American ideas, as it is the way of doing things here, I was obliged to fall in with it. I sent for M—— first, but all my arguments in favor of a young husband as a protector and friend failed. She positively refused to be a candidate for the position. I called S——, who looked favorably on the matter, and was willing to be the young man's bride. I told him if I heard nothing objectionable to his character the marriage arrangement should proceed. He seemed quite pleased, as did his mother, who was with him.

"THEY THAT SEEK ME EARLY SHALL FIND ME."

The children at the Foundling continue the prayer-meetings which they have been in the habit of holding on Thursday at twelve o'clock. It is most interesting to see their devotion in prayer, and the reading of the Scriptures. They conduct it entirely themselves. They seem always glad to have me present, and I am quite as glad to be with them. I wish the dear children at home appreciated their blessings as much as the children here do. They seem naturally to have appreciative, thankful hearts, and any little kindness is so thankfully acknowledged. Every day the girls come to me at two o'clock, class by class, to recite their Scripture lesson and their reading lesson in English. I am very thankful to be able to hold their undivided attention for nearly an hour with the aid of Clara and Bertha, whom I use as interpreters in the Bengali Scripture lesson. I do so hope to be able to speak the language so that I can be understood. Mrs. Litchfield came over to see us one day this week. We went to the work-room where the girls were very busy. Mrs. L. was delighted with their industry when she saw the large

bundles of work they had completed. We stayed with them some time, and they sang to us, both in Bengali and English.

Extracts of Letters from Miss Woodward.

ACQUIRING THE LANGUAGE.

My work continues in interest, and my only regret is that I cannot speak to the people in their native tongue. But I hope to conquer the language by-and-by, and until then I shall tell of His love through another. The little Bo, of whom I have formerly written, has been to see her parents lately. On her return I asked her if she had taken any books with her. She said "yes," pointing to the Gospel of St. Matthew. She liked it, and has promised to commit the Beatitudes.

HEATHEN PICTURES.

In the month of February we opened two houses in the Chitpore Road, the care of which fell to me. The first pupil I called my "Idol Bo," to distinguish her from the rest, for such a sickening display of pictures of their gods I had not seen elsewhere. I found in her little neighbor much to interest me. Her dark room was made darker by those emblems of spiritual death. I knew not which truth to present first. Several weeks after, M—— told me that S—— did not wish her to read to me, for I wanted to make her a Christian. "Of course I do," was my reply, and asked if she wanted me to stay away. No, she wanted me to come.

When I next saw Somla she had taken down the hideous pictures and replaced them by European ones, and seemed pleased when I marked the change. All went on well, and on the middle of April, M—— fulfilled her promise to give me the four pictures on her walls in exchange for some of our sweet Scripture designs.

DETERMINED OPPOSITION.

The last time I taught S—— I had a feeling that there was trouble ahead, which proved true; for before we left, the old mother-in-law made quite a violent display of her displeasure, of which I took no notice.

During the week I received word through the teacher "that it was said I taught nothing but religion," and it was thought best that I should not go there alone; so Miss Harris accompanied me. The Bo was pleasant, but told me the Babu would not let her learn about religion. I made no allusion to what I had heard, except that I had come to shake hands with her and part friends. Also that we would meet before the Great God soon, and the Babu would then be sorry that he had driven away those who had come to tell about Him. She listened attentively. I asked her to repeat the Scripture that she had learned about Christ: "Jesus Christ came into the world to save sinners;" and "Believe on the Lord Jesus Christ and thou shalt be saved." I told her that if she kept this truth in her heart that was enough to save her. And so I had to leave her, trusting that He who can make a grain of mustard-seed become a wide-spreading tree, so that the weary-winged wanderers shall rest beneath its shade, would keep alive that great truth in her soul by the breath of His Spirit. Pray for her in her awful darkness, dear friends, that she may yet be led to seek more light; and pray also for His feeble messenger that she may be enabled fearlessly to present the truth with clearness and simplicity.

An Encouraging Statement.—The ratio of increase of Christianity in India from 1851 to 1861 was 53 per cent., and from 1861 to 1871, 61 per cent. This statement is founded upon the number of converts, not all of whom are communicants. In Bengal the communicants have increased 200 per cent. In all India they have, in ten years, increased more than 100 per cent.

ALLAHABAD.

Extracts of Letters from Miss Caddy.

KINDLY ASSISTANCE.

Our school continues to give us great satisfaction and pleasure. The number of children in attendance is larger than it was last year. The commissariat officer very kindly lends us a pair of bullocks, and the chaplain lends us a Sunday-school ambulance, so that we are able to bring more children. The only drawback is that these bullocks may be withdrawn at a day's notice if any order comes for them for any special government work, or to supply deficiency in other stations. We must look directly to the Lord, and trust He will supply our needs.

We closed work yesterday. The school-children begged to be permitted to return in a few days, but I think all will work better for the rest, as we are now quite tired out.

Extracts of Letters from Miss Anthony.

SONG OF THE REDEEMED.

In my last I mentioned that a new pupil had returned the "Bible Stories" I gave her, and I was afraid that her husband had objected to her reading it; but I was very glad to find, when next I went to her, that such was not the case. On the contrary, she is only too glad to have the opportunity of reading the Bible, and returned the book, because her husband did not wish her to buy more books than she could pay for at once. She is so anxious to improve that I gave up another house to one of the other ladies in order to visit her twice a week. Her servant, a Hindustani woman, also began to learn, her attention having been attracted by a hymn she heard me sing in another house. She asked me to sing, and when I began, she said: "That is not it; I want the one about God saving sinners." I sang it through for her, and then she recognized it and was quite pleased to hear it. I offered to teach her to read, and she very willingly consented; but I am very sorry to say she has now left the Bo. I met her this morning in the street, and she asked me to give her another

book, as she had a friend who would teach her. I promised to take her one, and shall try to teach her again, as she is a bright girl and anxious to learn.

EARNESTNESS.

The weather is very hot now, and we shall be obliged to go out to work in the mornings for more than a month. Other years when we have begun morning work, many of the women would stop reading for that time, as they have to cook, but this year all our pupils, excepting three or four, have continued their lessons. It is very interesting to notice the arrangements they make, inconveniencing themselves sometimes, in order to be ready for their teacher.

DROPS OF ENCOURAGEMENT.

My Hindustani school is increasing in numbers, though they do not improve as fast in their lessons as I would like. But the larger girls are learning the texts set them, very nicely, and are beginning to understand and remember a little the lessons from the "Peep of Day;" and to sit quiet is as much and sometimes more than the little ones can do.

THE DROPS INCREASING.

May 22d.—The work among the Hindustanis is increasing. I have now four houses, in two of which I have been teaching more than a year. In one there are two bright, intelligent little girls, who learn well, and answer questions readily. The mother of one wishes to learn, and I hope to take her when we begin work again. In one of the new houses, the Bo told me she had learned to read a little when a child in a village school near Agra, but being withdrawn from school too soon she had forgotten all she learned. She says she is very sorry for her children's sake that she is so ignorant, and wishes to learn English to be able to help her boys. I told her it would be better if I taught her Hindu first; so she has agreed to leave English alone for the present.

Her daughter, who is eleven years old, repeats her lesson in the first book quickly, and then eagerly says: "And now about

Adam and Eve." She remembers nicely all that is said to her. When I was coming away the Bo said to me, "I am so glad not only that there is some one to teach us now, but that I have found a friend in you."

"THOU SHALT FIND IT AFTER MANY DAYS."

A Bengali Bo whom I was teaching last year, after a short time went away to her husband's home in Jabbulpore. She was quite a young girl, and had not been a very steady learner, seeming to care only for the fancy-work. At the beginning of this year she came here again, to be present at the marriage of her younger sister, one of the girls from our school. I was surprised to find her very much changed and improved, gentle and subdued in her voice and manner, and taking quite an interest in her lessons. She is quite anxious to learn now, and has taken all her books with her to Jabbulpore, meaning to try to keep up her reading by herself.

Extracts of Letters from MISS SMITH.

PERSECUTED FOR RIGHTEOUSNESS' SAKE.

I visited my school every Tuesday, and generally had four-and-twenty girls, five of whom were Hindustanis. The teacher is a good, conscientious woman, and I am fully convinced she is a Christian at heart, and is thinking seriously of coming out from among the heathen, and confessing Christ openly. Her husband died two years ago, and ever since she has supported her sons and her mother, a bigoted old woman and a great trial to her. Her friends do not condescend to know her, and her neighbors ridicule her, because she will not perform the rites and ceremonies of her people.

ENTERTAINMENT.

Last Monday, just as I had finished with my last house, two of our ladies called for me on their way home. When my Bos heard it they invited them upstairs, sent immediately for sweetmeats, and were quite delighted with their guests. After we had talked for a little while a servant made his appearance with the

Bengali sweets, which were divided into three equal portions and put in little baskets made of leaves pinned together. We were expected to eat all that was given us, but found it impossible.

INCREASING SELF-CONFIDENCE.

In one house I have for pupils a Bo and her sister-in-law, who are very regular. Yesterday, when only the Bo was reading with me, her husband came into the room, and wishing me good-morning, sat down at a window not far from me. The Bo's behavior quite surprised me. Although she is very young, only fourteen years old, she did not draw her saree over her face, but sat in her chair smiling, and looking quite pleased that he should introduce himself to me, and actually spoke to him. The idea of many is that a woman should not speak in her husband's hearing if any one else is present, and accordingly when the Babu enters they turn their back, draw down their saree, and it is quite impossible to get them to say a word.

Extracts of Letters from MISS ANTHONY.

PROHIBITED A WEDDING.

One of the girls who lately attended our school was married the other day. When her mother and sisters returned to their lessons, I asked them why they had not invited us to the wedding; I think the true reason is, they did not want us there. Once before, at a wedding, the Brahmin priests objected to our presence. The bride has gone for a month to her father-in-law, but will return here; and she, with her mother, will, I hope, continue her lessons with me.

JAPAN—Yokohama.

Extracts of Letters from MRS. PRUYN.

"BLESS THE LORD, OH MY SOUL."

May 18, 1875.—As I write that date, what a flood of memory comes over me! These anniversary days, of which this season has so many, how they stir up the soul when one has leisure to think of them. My days just now are so crowded with imperative duties that there is little time for personal interests; yet there is an undercurrent that will set toward the dear home and all that circles around it. Four years ago, as I left that home to go "into a land of which the Lord our God had told me," how impossible to divine how He would lead me, what He might have waiting for the coming of my feet. Yet I never can praise Him enough for the faith that enabled me then to trust Him implicitly. Oh! how safe it is to follow Jesus. How surely shall they prove His faithfulness who will just allow Him to be their guide. This morning, beside the anniversary date, is just the one to stir up in my soul the deepest emotions of love and praise. After a long and most tedious Winter and Spring the flowers appear on the earth, and "the time of the singing of the birds has come." Spring has put on her most beautiful garb, and this place looks more beautiful than ever to me. The wonderful luxuriance and variety of the foliage and shrubbery, and the richness of the flowers that bloom in such variety, all speak to me of the love and tenderness, as well as the skill and power of my dear Father. I often think it will be a real trial to leave this place, of which every twig and blade is dear. I would so like to write to each of the dear children who will be preparing for their Garden Fair. I am sure the work and object will do them good.

SHALL WE LENGTHEN OUR CORDS?

We are preparing to build again. All the ladies agree that it is imperative that we make some enlargement of our schoolhouse. It is so crowded that there is no such thing as order and quiet possible. The house is equally crowded, but if we begin to make additions to it we want to make large plans, and so con-

sider it our duty to wait for special appropriations with the permission. We have now fifty-four girls in our family. In the day-school there are over eighty regular attendants, and not room for a single desk more. Almost every day we are obliged to refuse new applicants; and I am quite satisfied that nothing but the limit of our facilities need limit the number we could have under our care.

CHINA—Peking.

Extracts of Letters from Miss Colburn.

After three months' travel we reached our destination, May 28th. The fervent petitions offered in our behalf have been signally answered. Our heavenly Father has indeed blessed us every step of our way. At Shanghai, we were detained ten days, thus affording us an opportunity to meet many of the dear Christian laborers in that city, whose kindness we shall ever cherish with gratitude.

We are well, and ready to go forward in the work we have undertaken. With the assurance of your prayers and trusting entirely in God, we are confident of ultimate success.

GREECE—Athens.

Extract of letter from Miss Kyle.

"THOU SHALT HAVE NO OTHER GODS BEFORE ME."

Yesterday a lady was detained by a thunder shower while calling upon me, and when she heard the thunder, she started, and called upon the Virgin to save her. I said, "Dear friend, ask God to save you, and there will be more surety of it." "But she is the mother of Christ, will she not pray for us?" "Perhaps so," I replied, "if she hears you. But do you believe she is everywhere present like God?" "No, certainly not," she said reflectively. "Well, then, of the thousands in Greece who perhaps prayed to her just as you did at this moment, whom may she have heard? Myriads all over the world, wherever Greeks or Romanists are scattered, are calling upon her

daily, hourly, do you believe that she can hear them all?" "No," still more reflectively. "Then is it not wiser to call on the One everywhere present and all-powerful, especially since He invites us so tenderly? This, as a mere matter of expediency; but there is a much more serious consideration: God forbids us repeatedly in His Word to offer worship to any but Himself. He will not give His glory to another, and it is a terrible thing to put human teaching in place of His express injunctions." And I quoted to her passage after passage. "You are right," she said; "strange that I never thought of it in this way before. She cannot hear us all; but we do not worship her as we do God. We know the power is with God, but I have thought of her as praying to God." "I fear you deceive yourself," I replied. "When you feared the lightning just now, did you think of the dear Father, of the compassionate Saviour? No, but of a human being. In danger we cling to the most tried friend, in sorrow to the best beloved. God wants, He has a right to the first place in our thoughts. That is the real worship, and that you give to another." "You are right, you are right," she replied. "I will give it all up." She is a thoughtful woman, who has read the Scriptures, but has gone on in certain habits of her childhood without seeing her inconsistency.

It is for this I like to take the children. I want them to learn to look directly to God. He will so satisfy the soul, that there will be little danger of their falling to a lower worship.

Grecian Hospitality.—We were invited by Mrs. S. to breakfast in her beautiful gardens. It was a great treat to the girls, and hardly less so to me. The table was spread, with taste and elegance, in a circular enclosure of pines and lignumvitæ. A splendid calla unrolled its white scroll, with its golden pen, just at my side, and masses of crimson and scarlet and gold gleamed through the dark foliage. The air was sweet with orange-blossoms, and still more delicious perfumes stole from the violet-beds, and the feathered choir poured out their choicest melody. Mrs. S. never patronizes. A favor done to the poorest child is offered with a grace which makes it twice a favor.

Reports from Bible-Readers and Schools.

INDIA.—Calcutta.

Extracts of Letters from Miss Lathrop.

Louisa's work has been little changed during the past year. She has been very well, and able to go about her daily visiting. She is regular at the Normal Class, and also at the semi-weekly Bible-class. One house, in which she was teaching a year ago, is closed for a time. The woman said that ill-health was her reason for giving up. She professed great love for the Bible, and other religious stories, which she used to read with Louisa. Her copy of Bible stories, she had always to keep hidden, lest her husband should find it, and forbid her learning. He is wealthy, and has had superior advantages of education. While their house is new and very nice, it is built after the true Hindoo style, with an inner court, in which is a tank, for the exclusive use of the women, and here they go daily to bathe. From the windows of the rooms in the women's apartments, not a glimpse of any street can be obtained, and evidently he wishes to keep his wife spiritually as unenlightened, as he means her natural sight to be. Louisa has opened another house, where four young women wished to learn. They are making good progress, and listen, if not with deep interest, certainly with respectful attention. Our whole zenana work is very prosperous, so far as the numbers to whom we can obtain access. The seed is being widely cast, and we trust there will be an abundant harvest by and by. We get now but scattered sheaves, but even these encourage us to work with greater diligence.

Extracts of Letters from Miss Ward.

The Sunday-school in which you are interested is in a flourishing condition. From seventy to ninety little girls gather each week. A few are about ten years of age; most of them are younger. They are divided into five classes, graded according to age and knowledge. You think, to look at them, that they made a strange

looking Sunday-school, and so they do. But God looks at the heart, and if that is only after the fashion of Christ, then all is well. Five of the larger Christian girls at the Foundling take some of the classes. Jennie has the Bible-class, and all the children who can read intelligently are under her instruction. They are committing the Gospel of Matthew to memory. One day I asked Jennie if she had much to encourage her to think she was doing them good ; and she said, " The girls all tell me that they believe God to be the only true God ; and one child said she would not do idol worship any more ; and when her mother had commanded her to, she said she would not, for God would be angry." Harriet has the infant-class. She loves little children, although she often worries because the classes of the other girls learn faster than hers. But they are not much more than babies, none being over four. It sounds very sweetly to hear the little ones lisp out in broken Bengali, " Suffer little children to come unto me." Oh, that they may be all gathered into Christ's fold. Martha, who also teaches in the Foundling, takes a class of women. She has but four pupils ; one of them is the man who sweeps and dusts the room. In the warm weather we hold our school at half-past six each Sunday morning, but, in the cool weather, at noon.

CHINA—Ningpo.

Extracts of Letters from Mrs. Barchet.

As I turned over the pages of the Missionary Link, and read how the Lord was pouring out His blessing on the work in Japan, my heart was filled with joy and praise, and I rejoiced in sympathy with you for His goodness in crowning your efforts with such marked goodness and blessing. May He still continue the work and permit us to see yet greater things than that. Oh, that we might have such times of refreshing here among ourselves. I have been a little encouraged in my women's classes by the attendance of several heathen women who never before took any interest in the good news we wished to tell them ; but now will they listen most attentively, their interest manifesting itself in

questions or interrupting me to express their own conviction of the truth of any remark. The fact, also, that such people will come for an hour in the afternoon without any hope of pecuniary gain, is another source of encouragement, when we remember that most of the gatherings for women are convened by the inducement of gaining a little for the work that is provided for them. How I long to have the strength and time to visit and work more among these women. I can but pray, "Lord, send more laborers."

Our school is, I think, still progressing. I found that it had attracted the attention of others engaged in a similar work, and that its plan of operation had been approved of by all. Our blind girl yesterday sent me a note, saying that the girls had been thinking over the matter of doing what they could towards helping other Mission work in Christian or heathen lands, and wanted to consult with me about the plan they should adopt for raising money for this purpose. I hope this conclusion to which they have arrived will truly be a free-will offering to the Lord. *Ah-to*, our blind girl, is trying to make herself useful in keeping order in the school-room when I am away, and giving arithmetic lessons to the little ones occasionally. By dint of perseverance she is able to write me a note herself, and I can now decipher it with comparative ease.

Extract of a Letter from one of the Board of the Philadelphia Branch traveling in Egypt.

The most cherished memories of Cairo, are in connection with our Bible-reader. Little did I think, when I listened to Miss Lansing's interesting story of Werdy (Rose), the blind Coptic girl, that I should ever accompany her to these homes in the far-off Egyptian capital. Miss Lansing invited us to visit Werdy in her own room, and then accompany her to as many places as our time would permit. We found her, I think, in the third story, every thing about herself and room very neat and comfortable. She pays a very low rent, because there had been a death in the room, and it was difficult to find a tenant. She had, according to

the custom of the country, provided quite a luxurious feast for us—spiced coffee, cake, candies, and nuts—and seemed very happy to welcome and entertain us. I never saw a more radiant face, and her voice was as musical as her smile was winning. After we had partaken of her hospitality, we saw her attire herself for the street, for she could not go out unveiled. Her little guide took her by the hand, and with her we visited seven of the homes where she was accustomed to read. The first or lower room we found always occupied by goats, donkeys, dogs, and domestic fowls; but you are too familiar with Oriental life to need further descriptions. Two families especially interested us. In one of them four women came into the room in which we were seated, the lady of the house, her mother, and two visitors. The mistress was beautiful and interesting; the rugs, the divans, her jewelry, all spoke of wealth, but she was in trouble. Her husband had left her, and her oldest son was giving her anxiety. She was in the house of a friend one day, while Werdy was explaining some passage in the Gospels, and she felt there might be comfort for her in the Christian's book, and asked Werdy to come and teach her to read it. Thus one after another of the doors of these desolate, darkened homes are opened.

The other house referred to was the only one in which the man with his wife and child sat down in the room with us. They were converted Copts, members of Dr. Lansing's church. Werdy did not read, but in every place the women who had been taught by her read from their own Testaments, she commenting, correcting, and explaining in a most charming manner. It was delightful to see how heartily she was welcomed in every house; the voice, the smile, the whole manner said she was a messenger of glad tidings. As far as Miss Lansing knows, Werdy is now the only Bible-reader in Cairo (one having died last year), and most faithfully and successfully is she doing her work.

On our return from Jerusalem we visited Miss Arnott's school, known as the "Girl's Mission School in Jaffa." We saw little Jameeleh, a Coptic girl of seven years, who is supported by the Philadelphia Branch. Jameeleh entered the school last October and is to remain in Miss A.'s family six years.

Home Department.

"The Society for promoting Female Education in the East."

As the work in which this sister society in England is engaged, is precisely similar to that to which our efforts are directed, we have read with pleasure a brief account of its annual meeting, and present to our readers a few extracts showing how the work appears from other stand-points than our own.

From the Annual Report we learn that this most excellent Society was established in 1834; its first meeting being held in the drawing-room of the Countess of Gainsborough. Its object was the sound Scriptural instruction of women and girls of all classes in Asia and Africa, either in their own secluded homes or in schools. The Report continues: "The chief part of the Society's work, however, lies in India, where zenana work was first attempted by its own missions. The first teachers who were sent from England to Hindoo and Mohammedan zenanas were sent over by this Committee, whose missionaries now carry on five zenana missions at different stations, hoping to enter upon two others later in the year. Boarding, day, and infant schools, and orphanages in India, are also conducted or assisted by the Society, as well as training classes for native women; and in one of the zenana missions a female medical missionary is working with marked success.

The Rev. W. J. Wilkins, of Calcutta, addressed the meeting, and described the great change in the style of mission preaching in the last ten years. Formerly the assailing of idolatry was the prominent feature; now the direct statement of the truth, and the fact that this was listened to, was in itself a great mark of progress. The leaven, too, was extending in the great

number of unavowed or unbaptized disciples, convinced of the truth, but held back by social and domestic obstacles, the force of which might be gathered from the fact, that the women—the mothers, wives, and sisters of India—regard conversion as the greatest thing of which a man can be guilty. The removal of this barrier by enlightening the women, was the special work of zenana missions. To show the extent to which the female education movement has progressed, he stated that in Bengal alone, there were in 1873, 148 girls' schools, and 4,431 pupils, as compared with 40 schools and 1,033 pupils ten years before; while of the zenanas in 1873 there were 607 houses open, and 1,094 pupils daily taught in the truths of Christianity.

On the other hand, the prevailing ignorance was exemplified by the fact that of two selected districts, each containing 18,000 women, in one but six and in the other not one could read or write in their own tongue. Only as the work was based on direct religious teaching could success be obtained; even the Hindoos having signified that they would rather their women were ignorant than that they should have merely secular teaching.

Mr. Jani Ali, a student for the ministry, originally a Mohammedan, bore personal testimony as to the social and domestic obstacles to conversion in India. Men of education and high position, who did not hesitate to take a stand with the missionaries and rebuke the attempt at persecution, were yet deterred from adherence to Christianity by the entreaties or threatened suicide of a wife, or by family claims which they had not resolution to break through. Though, he said, woman had no social *status*, yet, as a mother, wife, or sister, she had the greatest influence, hence the paramount duty of using rightly the present change in regard to female education.

Mr. Subrahmanyam, of Madras, formerly a Brahmin, now a law student, corroborated the previous statements in regard to the home influence of the Indian women, and the general eagerness for their education, and said that there was far more freedom for the diffusion of religion in India than in France. There was no religious prejudice against female education in India; it had been

withheld simply from utilitarian motives, but it was now felt that the women could be both useful at home and educated at the same time.

The Earl of Shaftesbury, who presided on this occasion, then spoke earnestly of the importance of the facts that had been brought before them, and of the increased responsibility that was laid upon them by the new opportunities now so generally developed. Alluding to the religious movement that has recently taken place in England, he closed with the earnest wish that it might never be said in reference to this work,—

> "Too late! too late! will be the cry;
> Jesus of Nazareth has passed by."

Assisting at an Eclipse.

The Chinese view an eclipse with wonder, mingled, to a great extent, with fear and terror, and most of them take some steps to aid the sun or moon, as the case may be, in the hour of need, the principal agents employed being, of course, gongs and gunpowder, without which no ceremonial observance of any kind is complete. The officials at their several yamens (official residences) go through a regular set ceremonial on these occasions. They call in the aid of Taoist priests, and an incense vase and a pair of large candlesticks, containing red candles for luck, are placed on a table in the hua-ting, or audience-hall, but sometimes in the court in front of it. When the eclipse is beginning, the red candles are lighted, and the official enters, dressed in his robes of state. He takes some lighted incense-sticks in both hands, and bows low in front of the table, waving the incense about, according to custom, before placing it in the vase. He next proceeds to perform the ceremony of "kotou" (literally knock-head), kneeling down thrice, and knocking his head nine times on the ground. He then gets up, and huge gongs and drums are beaten to frighten the devouring monster away; and finally the priests march round the table in solemn procession, repeating certain prescribed formula in a sing-song tone, until the termination of the eclipse. The officials are, of course, always supposed to be successful in their endeavors to rescue the sun and moon from their perilous position.—*Selected.*

In Memoriam

OF

Miss M. F. Seelye, M. D.

(Communicated by the Philadelphia Branch.)

Again the hand of the Lord has pressed heavily upon us. We have scarcely finished our extracts from the last letter of our devoted Miss Seelye, so full of interest and so bright with hope for the future, ere we are startled by the sudden announcement of her illness, and while we wait trembling, yet hoping, we learn but too quickly *she is dead*. We can only bow in sorrowing, silent submission, and say: "It is the Lord: let Him do what seemeth to Him good." Oh! what a strong link is broken from the chain of "The Home" circle in Calcutta! What a blank is left in "The Home" record! What a terrible gap in "The Home" work! It is a bitter trial, a sad disappointment, but may we learn to work only the more faithfully while yet we are spared, and pray that the good Master may send us another laborer as consecrated as she to His holy cause.

It was vacation, and the heat in Calcutta was intense—the thermometer at 130°—when Miss Lathrop, Miss Ward, and Miss Seelye went to Northern India for cooler air. Soon after reaching there Miss Seelye was taken ill, and in spite of the best medical care, the tenderest nursing, and prudent attention, she died of typhoid fever on the 8th of June. All loved and honored her; the Governor-General of India felt a deep interest in her work, and commanded the surgeons to afford her every facility, and to give her the use of the hospital. Sir William and Lady Muir of Allahabad were her devoted friends and supporters, and we who have read her letters can well imagine how many among those heathen homes are now looking in vain for her coming, and wearily mourning her loss. May God in mercy comfort the stricken hearts of her sorrowing family, and may those to whom she ministered so faithfully learn even by her death more and more of the value of that Gospel of love to which she consecrated her life: and may we who remain here re-dedicate ourselves to His service, knowing that the time may be at hand when we, too, may be called to give an account of our stewardship.

Sad Tidings from Over the Sea.

The following letter from General Litchfield, American Consul in Calcutta, will be read with deep interest by many friends of Miss Seelye, as showing how wide an influence she had gained in a little more than three years as a medical missionary. But while we thank God for the beautiful life and loving service it reveals to us, our grief is keener as it deepens the sense of our loss:

"About noon on the 9th inst. I received the following telegram from Mussonie: 'Miss Seelye has gone home.' After the first terrible shock was over, I thought how true it is that she has 'gone home' and to her sure reward. Yet it seems very mysterious that just as the work of preparation was over, the language learned, a good practice secured, and above and better than all, an influence over souls, calculated to result in so much good, she should be called home; nevertheless, her work here seems a completed work. Miss Seelye early impressed me as being a woman of influence, of superior mental qualities; and a most intimate acquaintance convinced me that her spiritual life was correspondingly broad and deep, controlled at all times and in all things by strictly conscientious considerations and fixed religious principles. She seemed never to forget that she was a representative woman in this great city in the profession which she had chosen; and as you know, she succeeded by her quiet and modest deportment in disarming all criticism and commanding universal respect. The rich and accomplished esteemed her, while the poor and unfortunate loved and revered her. Many were the needy families which she attended without charge, and to whom she often took little delicacies and articles of diet absolutely needed which a few friends who knew her kindness and faithfulness delighted in providing. Her tenderness with and sympathy for the suffering seemed to carry with them a healing power, and very bitter sorrow fills many loving hearts in obscure and humble abodes, while many are rejoicing in well-grounded Christian hopes, who were not only

healed in body, but by her persuasive words, led to the Great Physician of souls. She rests from her labors, and her work will follow her."

A Loving Testimonial.

At a meeting of the "*Mary Seeyle*" Auxiliary, Woodbury, Conn., July 29, 1875, the following resolutions were unanimously adopted:

Resolved, That it is with deep sorrow we learn of the death of our faithful fellow-laborer in Christ, Dr. M. Seelye, for though she has passed to her reward she leaves a vacancy most difficult to fill.

Resolved, That this Society, hitherto named the "*Mary Seelye Auxiliary,*" shall be known hereafter as the "*Mary Seelye Memorial.*"

Resolved, That whatever funds we may hereafter raise shall be sent to Miss Brittan, to use as will most further the cause for which they are contributed.

Resolved, That as Dr. Seelye was by birth a native of Woodbury, and as her parents were for some time residents here, a copy of these resolutions shall be forwarded them.

Mrs. Col. N. Smith, *Pres.*
Miss Elizabeth Curtis, *Sec'y.*

Letter from a Japanese Student.

The following extract is from the Annual Report of the Albany branch of our Society. The letter was written by a young Japanese, who was converted while a member of Mrs. Pruyn's household, and is now prosecuting a course of study with reference to his entrance upon the native ministry. Two ladies of our Society furnish means for this purpose. The letter expressive of his gratitude was sent uncorrected from the "Home," and is certainly highly creditable to one who had so lately commenced English studies, and who had previously enjoyed few advantages.

"*My Dear Ladies.*—Mrs. R. H. Pruyn and Miss Lansing:

"I ought to write you before this, since Mrs. Pruyn told me of your kindness, but I could not. I cannot write well, though I

will tell you as much as I can. I was born in the country which is called Yeushee, the distance of about one hundred and thirty miles from Yokohama. When I was a child, till seventeen, I obeyed father and mother perfectly: but when I was seventeen years of age I began to disobey and became very wicked, and at last I left my home, and about three years I spent in wandering to and fro, and became more wicked and committed great sins. At that time I have been just like a man drowning in the water, and almost dead. But I found a good rock, an island in the water—this is my life island, and I never forget that God conducted me to this refuge—so I am very glad how God has blessed me. I have been a great sinner, yet God punish me not. At first three ladies live in this island, and they all love me very kindly, especially one lady love me better than my true mother. Since that time I feel satisfied and enjoy very much; but one thing very much trouble me, my eyes is blind. This lady knew my trouble, and she said she would try to help me. She send a letter to her home, and some kind friend will give me medicine for my blindness. This medicine cost nine or ten dollars a month, but it make my eyes open a little; now I can see the ladder from earth to heaven, and I very happy. Oh! I thankful you have done me the great favor. If you could not help me, I may die for my sin. It is not only myself for my parents, brother, sister, and people in this land which is in sinful and darkness, I must try to open their blindness for your great kindness to me instead of requiting favors, but now I have no powr or knowige to preach Gosple. Yet this summer while our vacation, Mrs. Pruyn, I, and other our C. B. came to mountain of Hakoni; here is a little village the distance of about fourty and six miles from Yokohama, here is cool and very quiet which we taking rest. I and our brother try to speak the Gosple, true God and our Savior Jesus Christ, how he save us from the sin which is dreadful by being crucified, the people in this place at first twenty and eight or thirty gathered at a certen house, they were very quite, very much interested, and we were very glad. this is our first time of preaching—therefor we do not know the people have understood or not. But our Lord Jesus Christ taught us saying, the kingdom of

heaven is like a grain of mustard seed, which when it is sown in the earth is less than all the seeds, but when it is sown it groweth up, and becometh greater than all herbs, so we must trust in God and work hard, as much as we can to persuade people that they must whossip true God who created heaven and earth and all thing, so please you pray to God for us, I always praying to God for you, keep you well forever and free from sickness, and please excuse me for my many mistaken, and believe me very thankful to you and to God for your kindness.

YOKOHAMA. ITO TOKICHI."

The abundant materials from our own missionaries could be only sparingly used, but they show the wonderful enlargement of the work and need of additional laborers. Information from other sources clearly indicates the identification of our Society with every advanced step in the Christian civilization of Japan. The missionaries co-operate with the most interesting movement in the Native Church, in carrying Evangelistic effort into the interior. Mrs. Pruyn and Mrs. Pierson, with other missionaries, spending their summer vacation at Hakoni, had with them Tokichi and other Japanese, of whom Mrs. Pruyn says: "It seemed their meat and drink to do their Master's work ; often they would sit up all night to read the Bible, talk about it to their unenlightened brethren." It is said that there is no place from which the gospel can radiate so easily as from this old village, which is a great centre, from its historic interest and from the numerous surrounding mineral springs. All agree that it is of the greatest importance that the native element should be developed as rapidly as possible, and aside from the efforts of other Boards, we are glad to know that our own has been preëminently blessed in this distinction. Realizing this, a gentleman lately mentioned to us his willingness to assume the education of any young man whom Mrs. Pruyn would select, and while rejoicing in this fact, we also feel that it is of the highest significance that many future mothers of that interesting band are being trained in our "Home" for Christian efficiency.

Mission-Band Department.

Letters from the Little Ones.

Mrs. Pruyn says: "Our Annie," the dear little Eurasian girl, whose knees I had to bend to teach her how to kneel and pray, of whom I have written, and who could not speak one word of English when she came here, has just handed me the following letter. Is it not sweet, and have we not cause for praise:

"My Dear Mrs. Pruyn.—I hope you are well. We are all very happy because we love Jesus. Mrs. Pruyn teaches us every day about Jesus, and we read in the Bible, and I pray for all the ladies and all the children; we all love God; and when I was home on vacation I was teaching my brothers about Jesus. I also prayed to Jesus to take care of all the ladies. Good-bye, Annie."

Another little one writes from India:

Dear Mamma:—This is the first time I have ever written a letter to you, and I hope you will kindly receive it. I hope that by God's blessing you are well. I want to thank you for all the things you have sent me. I am more pleased with them than I can tell you. Dear mamma, I have a great desire to see your face, but here I cannot; but when we stand in the presence of the great God I shall see it. The picture that you sent me I have asked a lady to keep for me. I have a dear friend in school named Helen Nefi. I love her very much, and we talk together about Jesus. My mind's words are ended and I cannot write more.

Dear Friends:—With much love to you I am writing you this letter, and I hope you will receive it. You are taking care of me; for this reason I bless and thank you very much. I want you to write me a letter. I do not know English very well, but I am learning it. I study English Bible, English grammar, and English reading. We have a large garden where all the children play together. We learn a great many English hymns that Miss Ward teaches us. We have ninety-one children in our school. Most of them study English; some are studying only A B C. Mamma you love, I know, but I love you more. Give all your children my nu-mus-ka (greeting.) I have never seen you, but I want to. Please send me your picture that I may see your face. I have a friend in school named Louisa, and another named Beebejan. I love them and they love me. We study in school from seven till twelve every day. We each have a little garden, but I am very sorry that some plants we did not water are all dried up. We have three pundits in our school; the first-class pundit teaches us. Some of our school-girls died the past year, and we feel very badly about it. I am sending you my love with the letter. Please answer this when you receive it. Your loving school-girl,

Mary Richardson.

I have but little to add to Mary's letter. She has been trying to be a good girl during this past year. Sometimes when tempted she yields, but when she remembers to keep close to Jesus, then she gets help. Some weeks since, after having been naughty, I heard her repenting and praying after this manner: "Oh! Lord, forgive me for having sinned, and for walking in Satan's path. Oh! Jesus, if you will only help I never will go astray." Afterwards, when a good opportunity occurred, I explained to her that it was our fault if Jesus left us, as He always wanted to help us. The trouble was with us; sometimes we forget Him and didn't want Him.

The idea seemed to strike her in a new way. Mary is a very impulsive child, and when she is good she is one of the dearest, happiest children I know of. I believe she has truly given herself to Christ, and that she is in earnest in fighting her unfortunate disposition. MISS WARD.

Hindoo Sayings.

THE Hindoos have a book called the "Institutes of Menu," filled with nonsense about the Brahmins. These are some of the sayings:

"A Brahmin is born above the world, the chief of all creatures." "No greater crime on earth is known than slaying a Brahmin." "Whatever exists in the universe is the wealth of the Brahmin." "Through the benevolence of the Brahmin, indeed, other mortals enjoy life."

This book declares also that if any one steal gold from a priest, his soul, when it goes out of his body, will appear again, a thousand times, in the form of a spider or some other reptile. The Hindoo thinks this the worst kind of punishment, for there is nothing he desires so much as quiet after death. His religion teaches that the good Hindoo will cease to live as a separate soul, and become a part of his good Brahm.

Alas! it is all a senseless jumble! You will believe that these Brahmins are as proud as they can be. Then they are wicked in other ways—liars, covetous, and cheats. They lord it over the poor, ignorant people, who look upon them almost as gods. When these are the teachers, it would be strange if their disciples were not wicked too. No wonder that the Christian Brahmin begs us to come and show his countrymen the true way. Candy is good—very good—as you and I know; and the old man at the corner does keep it so nice. But where are our pennies for the heathen to come from

unless we give up getting so much? Maybe we'll decide to put all our pennies into Bibles for India. We certainly can do more than we now do to help the cause of truth and of Christ.—*Sunday-school Visitor.*

The Promise of Good.

We notice with pleasure the kindly criticisms of the papers published in India, upon all Christian work, especially Sunday-school work for the young. The following extract is full of hope :

A local correspondent sends us the following description of a city institution regarding which very little is known :—"The Mission School-house in this city is the scene on Sundays of a spectacle as novel as it will be interesting to many of our readers, and one about the bare possibility of which we in common, we should imagine, with not a few persons would be inclined to be strongly sceptical, were not all doubt on the subject precluded by ocular demonstration. We allude to the Sunday-school for native boys, established, we understand, about a twelvemonth ago by one of the American missionaries at this station. This institution is steadily attended by from 125 to 200 boys of all castes and ages, who are taught the Scriptures in their own tongues, and are exercised in singing vernacular hymns, that is to say, hymns which are not mere translations from the English, but unique compositions in the style of native sacred lyrics, and set to native music, which are therefore greatly appreciated and sung with more noise than music, at least it would be so thought by English hearers, by the pupils. The success of this movement is the more a matter of congratulation to the promoters, as the only inducement held out to the children to place themselves under religious instruction, consists of such inexpensive prizes, never exceeding in value a few annas, as those offered in similar institutions for Christian children which are awarded to the deserving boys at half-yearly celebrations held at Shalimar, or some other suitable place. It is a strange and suggestive sight to see so considerable

a number of Mohammedan and Hindoo children, it may fairly be assumed with the sanction of their parents, congregating Sunday after Sunday, in the heart of a large and populous city, for the purpose of being instructed in the doctrines and principles of an alien faith, and unimportant as the circumstance might appear in itself, it will probably be difficult to adduce a more cogent proof of the strides which secular education and Christian enlightenment are making amongst the masses of this country, and of the liberalizing and salutary effects which are thereby being produced on the minds of a people of whom it might without any breach of charity be said that their motto has ever been—"When ignorance is bliss, 'tis folly to be wise." Impervious as the soil of India may have generally proved to the Gospel plough, the advocates and supporters of Indian Missions may reasonably draw encouragement to perseverance from instances such as we have related above, in which they may see traces of the invisible silver lining with which the old proverb invests every dark cloud. —*Indian Public Opinion.*

A Heathen Holiday.

The children all gathered on the roof of the house this morning to see the great Mohammedan festival, "The Mohorem," and were pleased to see the great crowds of people, carrying large towers, made of paper and gilt, light wood, painted gaily, etc. There were many flags, wooden horses, etc. The fine figures were all taken to a tank of water and drowned, bands of music and din and noise of all kinds accompanying them, so that it was impossible to go on quietly with the school. They enjoyed it as American children enjoy seeing the procession on any great occasion, but felt no more sympathy with it than we, although some of them could remember the time when they, too, foolishly followed along with the crowd. We feel that these dear children, after having once tasted the joy that Christ gives, will never wish to return to the religion of their forefathers ; and we feel it a great privilege to snatch them as "brands from the burning."

A WORD TO OUR MISSION BANDS.

As the season for renewed work again returns, we desire to urge upon each member of our Mission Bands the question, What more can I do for this cause than I have done? What new friend can I enlist in this work? Remember how many are on the field, looking to us for support, and how many more are needed to carry the Bread of Life to those who are perishing daily. It is work for Christ—let none grow weary of it.

MISSION BOXES.

We acknowledge with pleasure the receipt of the following:

Basted patchwork from little girls in Hudson, Ohio, per Mrs. C. Cutter.

Also patchwork quilt made by Mrs. Ruddy, of the Widow's Home, Philadelphia.

Also box from Mrs. Mary W. Dwight, Orange, N. J., for 'Mary Dwight,' Calcutta.

Also quantity basted patchwork, child's catechism and tracts from Miss Halstead, New York.

Also worsted work, canvas, etc., donor unknown.

Also basted patchwork from Mission Band "Torch Bearers" and Mrs. Eliza Sands, Pittsburgh, Pa.

Also slippers, sofa cushion, with worsted, etc.

Also from the "Ever Ready" Mission Band, Washingtonville, N. Y., per Miss A. E. Brooks, box containing dolls, Scripture cards, and fancy articles.

Also box from Mrs. Ward, Galesburgh, Ill., for Miss Ward, Calcutta.

NEW LIFE MEMBERS.

Rev. Mrs. Albert Spooner, by Mrs. H. P. Williams, Norwich, Conn.
Miss Mary Allen West, by M. B. "Prairie Gleaners," Galesburg, Ill.
Mrs. Georgiana I. Williams, per Sarah Weed Band, Columbus, Ohio.
Mrs. Loisa R. Matthews, per ladies of Congregational Ch., Binghamton, N. Y.
Mrs. Mary H. Mitchell, through Mrs. J. D. Richardson, Boston, Mass.

NEW LIFE MEMBERS BY THE KENTUCKY BRANCH.

Rev. John H. Linn, by "Caroline Leonard Memorial," and "Hindoos' Friend" Mission Bands.

Mr. Gross Alexander, by "Lola" Mission Band.

Receipts *of the Woman's Union Missionary Society, from June 1st to Aug. 1st*, 1875.

Branch Societies & Mission Bands.

VERMONT.

St. Albans, "St. Albans Zenana Society," Miss Addie P. Newton, Sec.....$100 00

MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry Johnson, Treas. (See items below.).....$889 95

RHODE ISLAND.

Bristol, "The Ladies' Benevolent Society," per Miss Anna B. Manchester, for Miss Marston's work. $30 00

CONNECTICUT.

Kent, Sunday-school per Mr. L. P. Bissell, for Japan Home... .... $20 00

NEW YORK.

Albany, Albany Branch, Mrs. Fred. Townsend, Treas., "Hillington Band," of Morris, Otsego Co., N. Y. Miss C. F. Van Rensselaer, coll'r, 20, Link and Postage from Miss J. A. Franchot, 56cts..... 20 56
Brooklyn, "Scudder Memorial Band," Miss Dora P. Robinson, for child in Japan..... 67 80
Canandaigua, "Mrs. Pierce Mission Band," per Mrs. M. H. Worthington, for "Hattie Granger," Smyrna..... 75 00
Elmira, "Young Ladies' Christian Association" of Elmira College, Miss Helen P. Throop, Sec..... 26 00
Kinderhook, "Daisy Collier" Mission Band, Mrs. W. H. Rainey... 22 50
Le Roy, "North Star Band," for 1874, Mrs. Dr. Williams, Treas., Mrs. John R. Olmsted, 1, Mrs. H. E. Tainter, 1, Mrs. Field, 1, Miss Morton, 1, Mrs. Harrison Osborne, 1. ..... 5 00
"Le Roy Branch," per Mrs. L. D. Chapin..... 20 00
New York, "Kendrick Band," per Miss Julia Smith, for child in Miss Haswell's school..... 39 00
"Johnson Band," per Mrs. Z. S. Ely, for Japan Home 2 54
"Olivet Helping Hand," per Mrs. Morris K. Jessup, for Miss Brittan's work..... 18 00
Syracuse "Band of Faith," per Mrs. R. Townsend, for child in Ningpo, viz.: Mrs. S. Hand, 5, Mrs. J. Cook, 3, Mrs. J. Reed, 5..... ... 13 00
"Clifton Springs Band," per Mrs. R. Townsend, Mrs. J. Johnson... 4 00
"Zenana Band" of First Presb. Church, per Mrs. Martha Cobb.... 25 50
Washington Heights, "Helping Hands," per Mrs. E. S. West, for child in Japan..... 60 00

$398 90

NEW JERSEY.

Allentown, "C. L. Beatty" Band, per Mrs. H. N. Vanderbeck, for Zenana work in India..... $51 20
Crawford, S. S. of First Presb. Church, per Mr. Moonie, 50, gold, premium 6.43..... ..... 56 43
Elizabeth, Elizabeth Aux., Mrs. E. K. Pardee, Treas., for Bible-reader. 14 20
Hackensack, "Chase Band," per Mrs. W. Williams 21 00
Newark, Newark Aux., Mrs. Dr. E. D. G. Smith, Treas., Calvary Church, per Mrs. Anna Pierson. 40 00
Princeton, Princeton Union Missionary Society, Mrs. Sarah Brown, Pres., for Miss Ghose.....100 00

$282 83

PENNSYLVANIA.

Philadelphia, Phila. Branch, Mrs. Chas. B. Keen, Treas., Miss Lathrop's salary and expenses, gold.....$196 00
Miss Guthrie's salary, gold..... 100 00
For Mrs. Bennett's school, Rangoon, gold.....200 00
For Miss Haswell's school, Maulmain, gold.....200 00
For "Shorelatta," Calcutta, gold... 75 00
Premium on the above gold.....115 55
From Dr. Breed and family, for "Margaret Murray," Maulmain.. 30 00
From Mrs. Odin Hartmann, for "Lulu Ethel," Maulmain... .... 30 00
From Miss Longstreth, for child in Mrs. Bennett's school 25 00
From Miss Fanny Lea, for child in Calcutta. 30 00
From Mrs. Richards, for "Louisa Chambro."..... ..... 99 00

$1,100 55

DELAWARE.

Wilmington, Infant school of the Hanover Presb. Church, per Miss Annie B. Porter..... . ... $23 57

OHIO.

Columbus, "Sarah Weed Band," Miss Kate Gardiner, Treas., to cons. Mrs. Georgiana J. Williams, L. M..... .... $50 00

ILLINOIS.

Chicago, "Chicago Branch," Mrs. O. F. Avery, Sec. and Treas. (See items below.)... ..... $57 85

Galesburg "Prairie Gleaners," Miss Ada J. Lee, Treas., to cons. Miss MARY ALLEN WEST, L. M., and for Mrs. Sing's school, Shanghai. 50 00

$107 85

INDIANA.

New Albany, "Lapsley Mission Band," per Miss Jennie L. Duncan, viz.: Mrs. Mary A. Lapsley, 20, Etta S. Duncan, 1.50..... $21 50

KENTUCKY.

Louisville, "Kentucky Branch," per Mrs. S. J. Look..... $217 55

MISSOURI.

St. Louis, St. Louis Aux., Mrs. Jane E. Lewis, Treas. Rev. Dr. Brooks, for child in Calcutta $50 00
Young Ladies' Missionary Society, of "Mary Institute," per Miss E. L. Kellogg, for child in Calcutta.. 11 50

$61 50

Total from Branch Societies and Mission Bands..... $3,304 20

Other Contributions.

MASSACHUSETTS.

Boston Highlands, Mrs. L. Marston, 1, Mite box for India, 2.50..... $3 50
Northampton, Miss M. A. Allen, coll'r..... 108 25

$111 75

CONNECTICUT.

Guilford, Mrs. M. G. Chittenden, per Miss Sarah Brown..... $25 00
New Haven, Mrs. Russell Hotchkiss 5 00
Norwich, Mrs. Harriet P. Williams, to cons. REV. MRS. ALBERT SPOONER, L. M..... 50 00
Woodbury, Mrs. E. L. Smith, for "Kardoo."..... 1 50

$81 50

NEW YORK.

Binghamton, Ladies of Congregational Church for Life Membership of MRS. LOISA R. MATTHEWS, 60.60, Ladies of West Presb. Church, 7, per Mrs. Edward Taylor..... $67 60
Brooklyn, Miss Lillie L. Mitchell, coll'r, Mrs. F. A. Coe, 25, Miss C. Thurston, 10, Miss S. Thurston, 10, Dr. C. L. Mitchell, 10.. ..... 55 00
Mrs. D. J. Lyons, coll'r..... 29 00
Cold Spring, S. S. of Fourth Presb. Church, per Miss Augusta P. Wilson..... 1 50
Elmira, Ladies of Elmira, per Miss C. Thurston..... 25 10
Flatbush, Miss D. B. Robinson, for cards and texts sent to Athens.. 11 80
Fulton, Mrs. C. E. Salmon..... 9 44
New York. Mrs. W. G. Lyon, coll'r, Mrs. G. W. Lane, 10, Mrs. W. H. Wickham, 2, Mrs. D. H. Wickham, 2, Mrs. Warren Chapin, 1, Mrs. Emily Vandenburgh, 1, Mrs. Eva Pike, 1, Mrs. W. G. Lyon, 5, Miss K. H. Myers, 1, Miss M. L. Doake, 1.50, Miss Elizabeth Vandenburgh, 1, A Friend, 2..... 27 50
Mrs. James Williamson, coll'r, Mrs. A. M. Ross, 20, Miss J. Johnson, 2..... 22 00
A friend, per Miss J. Abeel, for pictures of Japan Home 5 00
Miss L. M. Halsted, sale of Fair articles..... 20 00
"A," in memo. for 'Rangoon, per Epis. Miss. Society..... 10 00
Miss Hook, her passage-money returned, in gold 50 00
Mrs. Wm. Ransom, coll'r, Mrs. J. S. Bennett, subs., 10, Mrs. T. M. Lewis, 2..... 12 00
Mrs. Ernest Smith, subs..... 20 00
Mrs. Seon..... 5 00
Mrs. M. N. Slocum..... 10 00
Mrs. Irad Hawley..... 10 00
Mrs. C. Food, "Old Ladies Home."..... 2 00
An unknown friend..... 6 50
Miss Margaret Torrey's class..... 7 00

$406 44

NEW JERSEY.

New Brunswick, Mrs. M. S. Parks, from her Seminary..... 12 00
Orange, Mrs. Jesse St. John..... 5 00
S. S. class of Caroliner K. Herrick, for Miss Brittan's work..... 3 15
Trenton, Miss A. R. Stephenson, coll'r 32 00

$52 15

INDIANA.

Franklin, Miss McKissack..... 10 00
Richardson, Mr. S. O. Cushing, three monthly installments..... 1 50

$11 50

Link Subscriptions.

Mrs. D. J. Lyons, 3.50, Mrs. W. G. Lyon, 2, Mrs. Ely, 2.80, Mrs. Rushton, 3.92, Mrs. Wildes, 2.60, Mrs. Robinson, 2.07, Mrs. Neff, 3, Mrs. Clancy, 7.72. Smaller subscriptions, 24.22..... $51 83

Total other contributions..... $715 17
Total from Branch Societies and Mission Bands..... $3,304 20

Total from June 1 to Aug. 1, 1875 $4019 37

Treasurer's Report, *Boston Branch.*

From Emmanuel Church, through Mrs. C. O Whitmore, for the support of Miss Anthony..... 400 00
St. Paul's Church, through Miss E. B. Barrett, for the support of Miss Brittan 90 85
From Mrs. Wm. Appleton, for the support of Miss Brittan.. .. ... 274 15
From Mrs. Wm. Appleton, for Miss Higby's expenses in Boston..... 12 00
Through Mrs. J. D. Richardson, making Mrs. Mary H. Mitchell a Life Member 60 00
From the Lawrence Aux., Miss Marcia Packard, Treas :
Eliot Cong. Church, for Zenana Miss., Mrs. W. A. Russell, 12, Mrs. C. A. Brown, 3, Mrs. T. T. Munger, 2, Mrs. G. E. Davis, 2, Mrs. J. L. Cook, 1.50, Mrs. C. M. Fellows, 1, Mrs. F. Richardson, 1, Mrs. C. E. Scott, 1, Mrs. S. Riddell, 1, Mrs. Edw. Woodford, 1, Mrs. T. Huse, 1, Mrs. G. Davis, 1, Mrs. E. Poor, 1, Miss Hattie Folsom, 1, Miss Mary Russell, 1, Miss Annie Russell, 1, Mrs. Chas. Mason, 75c., Miss Ada Lear, 75c., Mrs. M. Dodge, 70c., Mrs. J. Walworth, 50c., Mrs. S. M. Newhall, 50c., Mrs. Phil. Yeaton, Mrs. C. Yeaton, 50c., Mrs. F. O. Kendall, 50c., Mrs. J. C. Fisher, 50c., Mrs. Au Burbank, 50c., Mrs. Chas. Sargent, 50c., Mrs. W. P. Clark, 50c., Mrs. C. White, 50c., Mrs. C. Closson, 50c., Mrs. J. F. Coggswell, 50c., A Friend, 50c., Miss L. G. Mitchell, 50c., Mrs. M. Richardson, 50c., Mrs. C. S. Colvin, 25c., Mrs. Thurber, 25c., Mrs. Prescott, 25c., Miss Hutchins, 25c., Links, 3, Mrs. Philip Yeaton, for a child under Miss Higby, 5.....$50 20
Lawrence St. Cong. Ch., Mrs. Caleb Pillsbury, for a child in Miss Higby's school, 5, Mrs. Chas. Shattuck, 1..... 6 00
So. Cong. Ch., Mrs J. K. Cole, coll'r.. 5 25
Additional collections..... 3 50

$901 95
Less expenses..... 12 00

$889 95

MARIA N. JOHNSON, *Treas.*

Receipts *of the Philadelphia Branch from June 1st to Aug. 1st,* 1875.

Through Mrs. Wm. W. Keen: Mrs. F. Odin Horstmann, for support of a girl in Miss Haswell's school.... $30 00
Through Miss Wetherill: Miss Pettit, 1, do. "Link," 75c., Mrs. J. M. Wilson, 1, do "Link," 75c., Alice Mary Wilson, 1, Mary Hasell Wilson, 1, Miss K. M. Linnard, 1, Mrs. E. L. Sloan, 2, Mrs. Dr. March, 5, Mrs. Wm. M. Engles, 5, Mrs. Henry Morrison, 1, do. "Link," 50c.. 20 00
Germantown Auxiliary, through Mrs. Nugent: Mrs. C. H. Cummings, 1, Mrs. H. K. Cummings, 1, Mrs. E. Jeffries, 2, Mrs. Chas. Le Boutillier, 3.50, Mrs. Leavitt, 2, Miss Leavitt, 1, Mrs. Benj. Homer, 1.50, Miss F. Howell, 1.50, Mrs. Geo. Nugent, 3. ..... 16 50
Through Mrs. Matlack: Harriet Brittan Mission Band of the Church of the Ascension, towards support of Margaret Issachar, 24, from Mothers' Meeting, do., for the same object, 3. From Infant School, do., for blind Werdy Ahteeya, 5.50, Mrs. J. J. Houston, 1, Mrs. C. P. Stuart, "Link," 60c., 2 Kardoos, 1.50 ... 35 60
Through Miss A. M. Kennard: Miss B. L. Kennard's Bible-class, for Miss Haswell's school, add'l..... 10 00
Through Mrs. I. S. Williams: Miss Mattie Troutman, 20, the Misses Smith, 2, Thomas Robinson, 2.50, M. L. H., for "Link," 50c..... 25 00
Through Mrs. W. M. Whitaker: Mrs. Lewis Cheesman, 2, do. "Link," 50c., Mrs. S. C. Kelley, 2, Mrs. Wm. M. Whitaker, 8. ..... 12 50
Through Mrs. C. C. Hughes: Infant School, St. Paul's P. E. Ch., 25, Mrs. C. C. Hughes, 2, "Links," 1. 28 00
Mrs. M. M. Kirkpatrick, for sup. of Shorelatta, in gold, $75, premium, $12.55..... 87 55

$265 15

Receipts *of the Chicago Branch, for July.*

Miss P. L. Smith..... 20 00
Mrs. Henry W. King, for Fannie King, in Calcutta..... 30 00
Mrs. Lacy..... 1 00
Mrs. H. W. King, for gift to Fannie King, and her photograph..... 5 00
"Links" and Postage..... 1 85

$57 85

In the July Link, the "Receipts of Phila. Branch," were misplaced by the printer, so as to confound them with Receipts of General Society.

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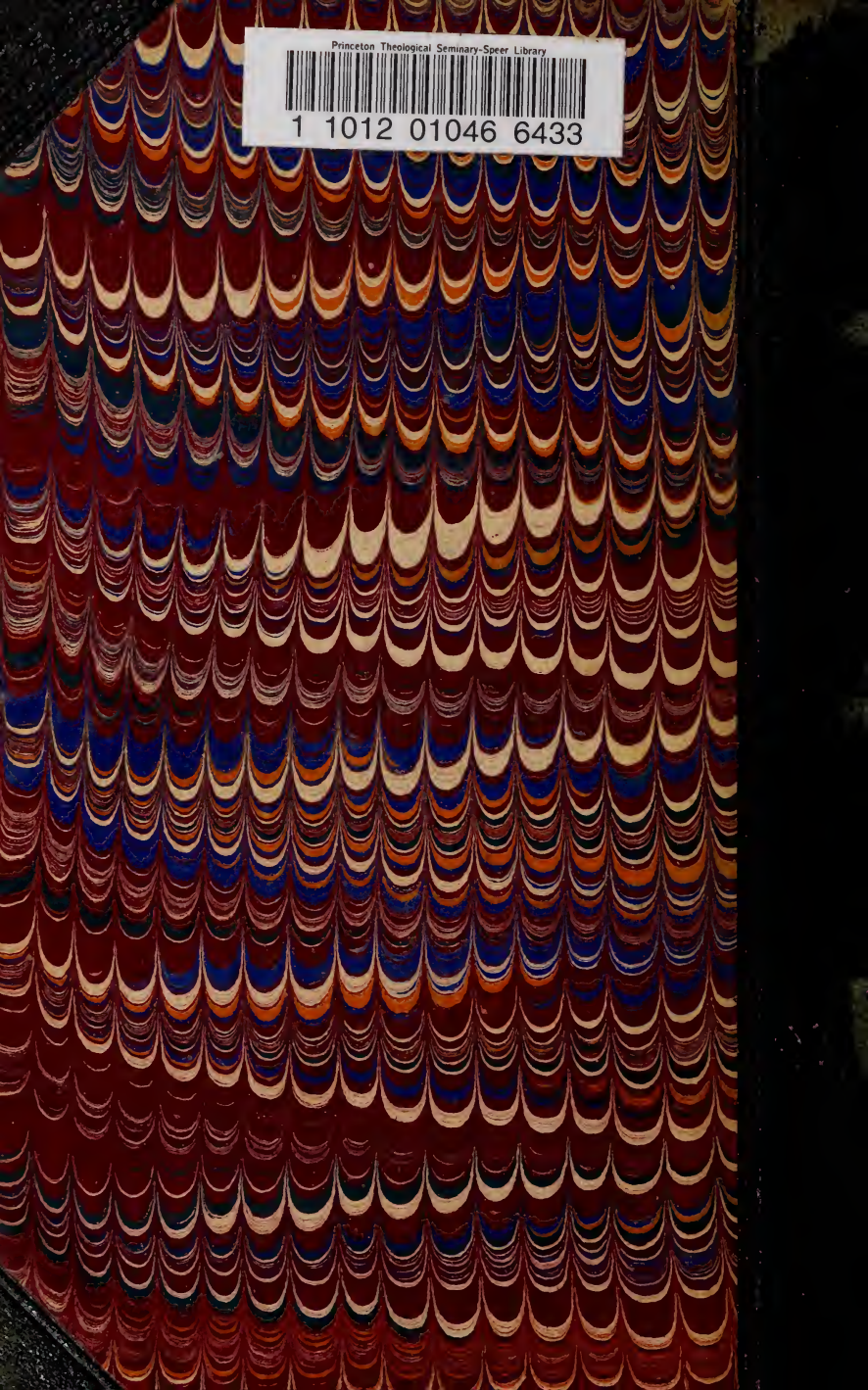
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